

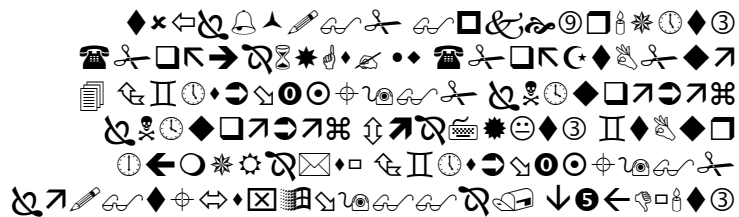
CHAPTER I I

THE GENERAL MEANING OF TAZKIYATUN NAFS

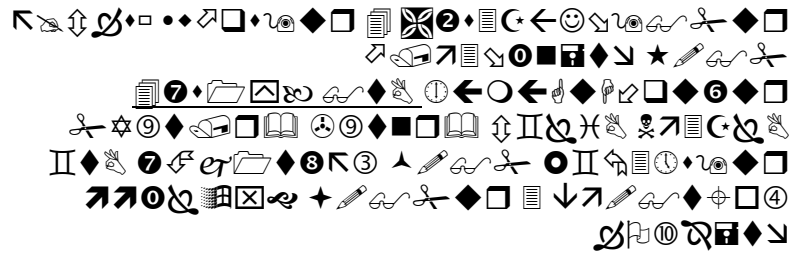
A. The definition of *tazkiyah* and *al-nafs*

1. *Tazkiyah's* verses in al-Qur'an

Tazkiyatun nafs is the main study of mysticism science. This matter of *tazkiyatun nafs* in generally was interested by mystical group, and as a prominent mission of prophet Muhammad saw. *Tazkiyah*, come from word, *zakka yuzzaki tazkiyah*. Its meaning same with *tathhir* (from the word, *tahhara yuthahhiru tathhirah*), the meaning is consecration, cleansing, or purification. The words that related with *tazkiyatun nafs* in different form there are 49 words in al-Qur'an¹ such as; *zaka zakk-ahū* 2 kinds;



¹ See *Fathurrahman*, part of *zaka*



O You who believe! follow not the footsteps of Shaitân (Satan). and Whosoever follows the footsteps of Shaitân (Satan), then, Verily He commands Al-Fahshâ' [i.e. to commit indecency (illegal sexual intercourse, etc.)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden In Islâm, etc.)]. and had it not been for the Grace of Allâh and his Mercy on you, not one of You would ever have been pure from sins. but Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.²

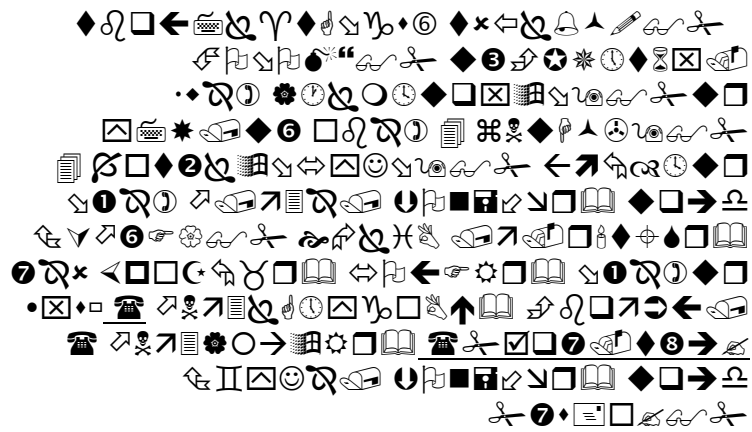
Indeed He succeeds who purifies his ownself (i.e. obeys and performs All that Allâh ordered, by following the true faith of Islâmic Monotheism and by doing righteous good deeds).³

Yuzakkī yuzakkūna tuzakkū there are 3 kinds

² QS. an-Nuur (24): 21

³ QS. asy-Syams (91): 9

etc.)), and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden In Islâm, etc.)]. and had it not been for the Grace of Allâh and his Mercy on you, not one of You would ever have been pure from sins. but Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.⁵

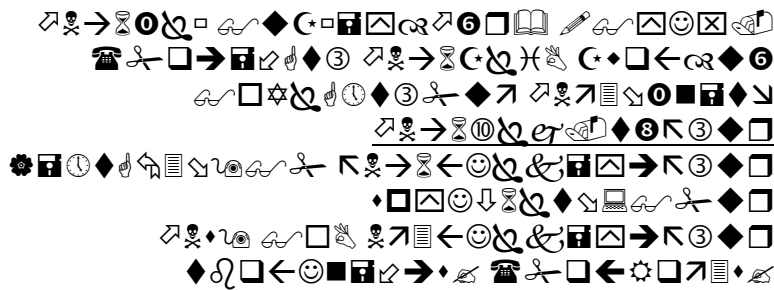


Those who avoid great sins (See the Qur'ân, Verses: 6:152,153) and Al-Fawâhish (illegal sexual intercourse, etc.) except the small faults, Verily, Your Lord is of Vast Forgiveness. He knows You well when He created You from the earth (Adam), and when You were fetuses In Your mothers' wombs. so ascribe not purity to yourselves. He knows best Him who fears Allâh and keep

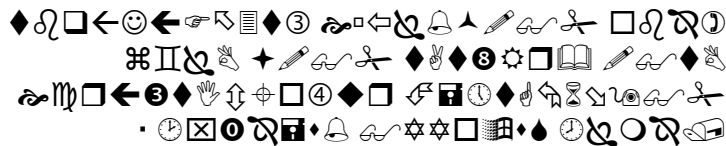
⁵ QS. an-Nuur (24): 21

his duty to Him [i.e. those who are Al-Muttaqûn (pious - see V.2:2)].⁶

Yuzakkikum Yuzakkihim Tuzakkihim there 5 kinds;

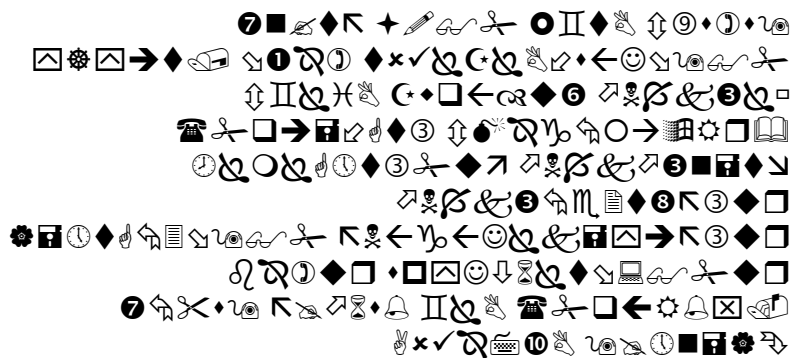


Similarly (to complete My Blessings on you) we have sent among You a Messenger (Muhammad) of Your own, reciting to You Our Verses (the Qur'ân) and sanctifying you, and teaching You the Book (the Qur'ân) and the Hikmah (i.e. Sunnah, Islâmic laws and Fiqh - jurisprudence), and teaching You that which You used not to know.⁷



⁶ QS. an-Najm' (53): 32
⁷ QS. al-Baqarah (2): 151

Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise."⁹

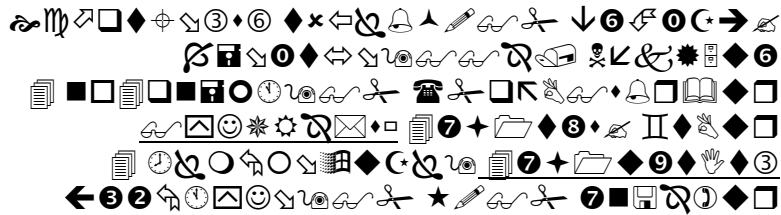


Indeed Allâh conferred a great Favour on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them his Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been In manifest error.¹⁰



⁹ QS. al-Baqarah (2): 129

¹⁰ QS. ali-Imran (3): 164



And no bearer of burdens shall bear another's burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though He be near of kin. You (O Muhammad Sal-Allaahu 'alayhe Wa Sallam) can warn Only those who fear their Lord unseen, and perform As-Salât (Iqâmat-as-Salât). and He who purifies himself (from All kinds of sins), Then He purifies Only for the benefit of his ownself. and to Allâh is the (Final) return (of all).¹³



And Say to him: "Would You purify yourself (from the sin of disbelief by becoming a believer)"¹⁴



Indeed Whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,¹⁵

¹³ QS. Faathir (35): 18

¹⁴ QS. An-Naaziaat (79): 18



*Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). that is purer for them. Verily, Allâh is All-Aware of what they do.*²⁴

Meanwhile the verses that only related to *tazkiyatun nafs* in this research just 9 verses they are in surah *asy-Syams* (91): 9, *al-Baqarah* (2): 151,129, *ali-Imran* (3): 164, *at-Taubah* (9): 104, *Thaahaa* (20): 76, *Faathir* (35): 18, *al-A'laa* (87): 14, *'Abasa* (80): 3. These verses will explained by writer about their interpretation according to Hamka and al-Alusi.

2. *Al-Nafs'* verses in al-Qur'an

The word of *nafs* in al-Qur'an refers to the totally of human being. It can mean as soul and self. *Al-Nafs* as a soul is understood as totally soul included of internalization and actualization of human life. *Al-Nafs* also can be personal and heart which gives command to arrange all human potential. In addition, it also means as passion. But *al-nafs* as a passion is different with

²⁴ QS. an-Nuur (24): 30

pejorative passion. *Al-Nafs* is actually neutral. It can be good or bad, but naturally it is inclined to good. *Al-Nafs* means is life, but it is different with *al-ruh* (spirit), *al-nafs* has general definition, either material or immaterial.

Commonly the word of *al-nafs* in Latin terminology is *anima* and in Greece terminology it is *psyche*. It is an individual substance that have the same mean with “ *Being receptive pole* ”. It is adjoin with the terminology of *ruh* (spirit), that convenient with *Latin* terminology *spirit* and Greek terminology *pneuma* that is something non individual and reflected the being's active pole in human being's self, then it also called as *al-Aql* (intellect).²⁵

In great dictionary of Indonesian language, spirits mean human's soul (available in body and caused someone life).²⁶ while intended with *al nafs* is” self-supporting substance and not placed” and it is also “the place for resides the intellectual sciences (*al ma'kualt*). It pointed that human's essence is not his physical and not

²⁵ Cyril Glasse, *Ensiklopedia Islam (ringkas)*, ; terj, Ghufron A. Mas'adi. Jakarta: PT RajaGrafindo Persada, 1999, p.298.

²⁶ Tim Penyusun, *Kamus Besar Bahasa Indonesia*, third edition . Jakarta: Balai Pustaka, 2002.

physical function. Because physical is something that have place, and it physical function is not self-supporting, because its existence depend on physical.²⁷

A nearest part and not separated in human's self is *al-nafs*' kinds. Amongst those are; *qalb* (heart), *ruh* (spirit), *al-nafs*, and mind. In this research the writer will interpose each *al-nafs*' kinds according to mysticism expert.

Qalb (heart) is something inwardly that have special relation with physical heart. This heart has two levels. *First*; if someone's heart get sick, then he can intimate befriend with the world in incorrect shape. So he will lose in narrowness and confusion that bring him to a dead lose. *Second*; A healthy heart is safe or clear (*qalbun salim*)²⁸ from heart's poison. Such as; loose in tongue, see, eating and in intercourse.²⁹

The spirit revolve on two problems, it is back its position on original savvy. Only God know about the

²⁷ Amin Syukur, "*Intelektual Tasawuf (Studi Intelektualisme Tasawuf Al-Ghazali)*". Yogyakarta: Pustaka Pelajar, 2002.p, 170.

²⁸ *Ibid.*, p, 62

²⁹ Ahmad Faried, *Menyucikan Jiwa*, Surabaya: Risalah Gusti, 1997. p, 24.

matter of spirit. And next leads a spirit to reach the perfection of worship.

Al-Nafs is spirit (*ruh*) after united with body. Therefore spirit begins to have many wishes that could mislead a human being. If there is no thing that restrains this *al-nafs'* wishes.

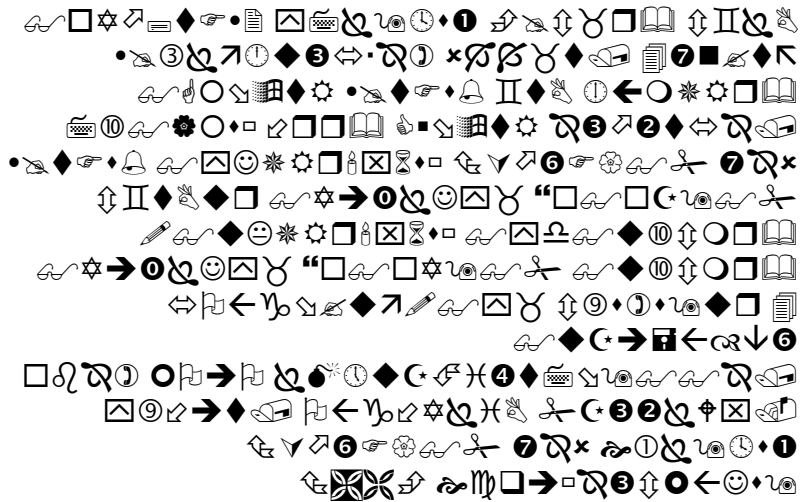
The mind in this case has two terminologies. *First, taklifi* mind that given to all people in aware condition. So with its mind people has obligation, and in hereafter they will asked his responsible in front of God concerning the use of his mind.³⁰ *second, syar' i* mind. placed inwardly and have several levels or categories. this *syar' i* mind will be perfect if people could to restrain his lust to obedient God.

The function of *al-nafs* is to think, felt, and to do something. The quality of human's soul (*al-nafs*) can seen by his thinking. In al-Qur'an, thinking activities and felt correlated with *al-nafs* (soul), *Qalb* (heart), *bashirah* (the pure of heart), *'aql* (mind), *syahwat* (lust), and prurient .³¹

³⁰ *Op.cit.*, p. 63-64.

³¹ <http://Mubarak-institute.blogspot.com>

Al-Qur'an told *al-nafs* as many as 303 times. But, the meaning of *al-nafs* that form spiritual system in al-Qur'an, such as; *'aql* (mind), *ruh* (spirit), and *bashirah*. Al-Qur'an use the term of *al-nafs* is to tell the totality of human being, such as; in *surah* (QS. al-Maidah [5]: 32)



Because of that we ordained for the Children of Israel that if anyone killed a person not In retaliation of murder, or (and) to spread mischief In the land - it would be as if He killed All mankind, and if anyone saved a life, it would be as if He saved the life of All mankind. and indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even Then after that many of them continued to exceed the limits (e.g. by doing

oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) In the land!.

And in surah Yasin [36]: 54

﴿يَوْمَ لَا يُغْنِي عَنْكَ كِبَاؤُكَ وَلَا حِسَابُكَ وَأنتَ مِنَ الْمَكْرُوهِينَ﴾
﴿يَوْمَ لَا يُغْنِي عَنْكَ كِبَاؤُكَ وَلَا حِسَابُكَ وَأنتَ مِنَ الْمَكْرُوهِينَ﴾
﴿يَوْمَ لَا يُغْنِي عَنْكَ كِبَاؤُكَ وَلَا حِسَابُكَ وَأنتَ مِنَ الْمَكْرُوهِينَ﴾

This Day (Day of Resurrection), none will be wronged In anything, nor will You be requited anything except that which You used to do.

The side of *al-nafs* in human being and as behavioral activator lay in surah (QS. al-Ra'd [13]: 11).³²

﴿يَوْمَ لَا يُغْنِي عَنْكَ كِبَاؤُكَ وَلَا حِسَابُكَ وَأنتَ مِنَ الْمَكْرُوهِينَ﴾
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³² Ahmad Mubarak, *Psikologi Qur'ani*, Jakarta: Pustaka Firdaus, 2001.

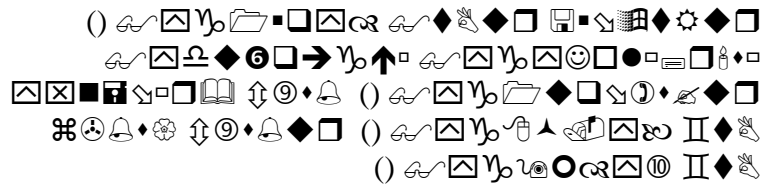
For each (person), there are angels In succession, before and behind Him. they Guard Him by the command of Allâh. Verily! Allâh will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allâh). but when Allâh wills a people's Punishment, there can be no turning back of it, and they will find besides Him no protector.

*Al-Nafs according to philosopher, like Ibn Sina and Ibn Miskawaih, the human being called as *al-nafs al-nathiqah* (soul or sensible personal). And also, the word of *al-nafs* in al-Qur'an used in desire meaning, in Indonesian dictionary its mean the encouragement toward low wishes that point to negative matters. In al-Qur'an told;*

إن النفس لأمارة بالسوء إلا ما رحم ربي

"And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when My Lord bestows his Mercy (upon whom He wills). Verily, My Lord is Oft-Forgiving, Most Merciful."(QS. Yusuf [12]:53).

In *surah asy-Syams* (91): 7-10



And by Nafs (Adam or a person or a soul, etc.), and Him who perfected Him In proportion; Then He showed Him what is wrong for Him and what is Right for him; indeed He succeeds who purifies his ownself (i.e. obeys and performs All that Allâh ordered, by following the true faith of Islâmic Monotheism and by doing righteous good deeds). And indeed He fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true faith of Islâmic Monotheism or by following polytheism, etc. or by doing Every kind of evil wicked deeds).

This verse told that *al-nafs* was created by God perfectly, but it must keep its purity, because it will be broken because a dirty with a bad act like break Allah's Command.

The quality of *al-nafs* in every one is differences accord with how they keep their lust, in *surah* (QS. al-Nazi'at [79]: 40-41).³³

﴿فَأَمَّا الْفَخْفَخُ فَقَدِ اسْتَمْعَرَ أَفْعَفًا ﴿٤٠﴾ فَتَوَلَّىٰ مُسَبِّحًا مِّنَ اللَّيْلِ عَسَفًا ﴿٤١﴾﴾

But as for Him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode.

Quraish shihab have a notion that the word of *al-nafs* in al-Qur'an has several meaning, one time in meaning the totally of human being (QS: 5; 32), but in another side this *al-nafs* pointed to something in human's self that produce the behavioral (QS: 13; 11). But, generally this *al-nafs* in conversation context about human being as a side in human's self that has a potential either good or bad.³⁴

³³ Ahmad Musthofa Maraghi, *Tafsir al Maraghi*, Vol. X, Beirut: Dar al Kutub al-Ilmiy, 1985: 168-69.

³⁴ M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Perbagai Persoalan Umat*, (Bandung: Mizan, 1996), 285-286.

Actually in al-Qur'an there are two words that same decipherable as *al-nafs*, it is the word of *al-nafs* it's self and desire (*hawa or hasrat*), lust (*hawa nafsu*), the word of desire (*hawa or ahwa*) mentioned 17 times in al-qur'an.³⁵ Etymologically this word of desire (*hawa*) mean is empty, far, meanwhile from lexicologist side that word means the tendency of hearth toward bad things. Al-Raghib more explained that the tendency of soul (*al-nafs*) to lust (*syahwat*) called as desire (*al-hawa*), because it make a people fall into misery in this world and in hereafter they will enter to the hell.³⁶

From this explanation can be understood the meaning of lust is related with desire. According to Toshihiku Izutsu, the word of desire (*hawa*) as a synonym from lust (*syahwat*) word, its mean desirability or desire (*nafsu*).³⁷

³⁵ M. Dawam Rahardjo, *Ensiklopedia al-Qur'an: Tafsir Sosial Berdasarkan Konsep-Konsep Kunci*, (Jakarta: Paramadina, 1996), 250.

³⁶ *Ibid.*, p.251.

³⁷ Toshihiku Izutsu, *Konsep Etika Religius dalam al-Qur'an*, (Yogyakarta: Tiara Wacana, 1993), 168-170.

In al-Qur'an, *al-nafs* also mentioned as something that have a calm and willing character. (QS:al-Fajr;27),

﴿لَا تَسْبِقُ فِي يَوْمِئِذٍ نَفْسٌ مِّنْ أُمَّةٍ قَدْرًا لِّمَا كَسَبَتْ﴾

(it will be said to the pious): "O (you) the one In (complete) rest and satisfaction!

According to Fazlur Rahman in his interpretation *al-nafs* often translated into a soul, its mean a personality, feeling, or me.³⁸ Whereas Shafi'i divided *al-nafs* formative into 9 formatives standard, such as: 1). *nafs nabatiyah* (plants' soul); 2). *nafs alhayawaniyah* (animal's soul); 3). *nafs al-mulhimah* (inspiration's soul); 6). *nafs al-muthmainnah* (a calm soul); 7). *nafs al-radliyah* (a willing soul toward Allah); 8). *Nafs al-mardliyah* (a soul that blessed by Allah); 9). *nafs al-kamilah* (a perfect soul).³⁹

There are 7 verses will discussed by writter about *al-nafs* in this reseach according to Hamka and al-Alusi.

³⁸ Abdul Muhid, *Konsep Nafs dalam Al-Qur'an(Telaah tentang Konsep Manusia Menurut Al-Qur'an)*, Fakultas Dakwah IAIN Sunan Ampel Surabaya, 2008, P. 345-346

³⁹ *Ibid*

And the kernel of *tazkiyatun nafs* in this research is a soul purification that pointed to the totality of human being. *Al-Nafs* in this research contain the meaning of soul, and also a self, *al-nafs* in soul meaning is understood as the totality of spirit's efforts, the following of internalizes and it actualizes in human life. *Al-Nafs* also mean as personal individual, it is also mean a hearth that give command to manage all human's potentials. *Al-Nafs* also mean desire or lust.

B. *Tazkiyatun nafs* according to Islamic scholars

Al-Ghazali's philosophy book explained that human being have permanent essential identity, invariable, it is *al-nafs* or his soul.⁴⁰ The part of philosopher looks on *al-nafs* is *ruh* (spirit) after united with body. The united of spirit and body caused arising an influences for its own body. The cause of this influence happens because a body's requirement as place for spirit reside. If a body has many wishes and there is no thing that lead *al-nafs* and heart, therefore *al-nafs*' wishes to be amended. The body become *al-nafs*' slave going to destruction. When sprit get

⁴⁰ Amin Syukur, "*Intelektual Tasawuf*", *op.cit.* p.171.

mixed with body, therefore spirit begins to have its wishes. One of its wish is for eternal life, either body or soul. ⁴¹

According to Ragib Al-Isfahani (death 502 H), *tazkiyatun nafs* are human effort to purify soul, such as; (1) atheists, *nifaq*, godlessness and *bid'ah*; (2) polytheisms and *riya*; (3) mundane loves and leadership; (4) spites; (5) arrogant; (6) vanities; (7) stingy; (8) tyrannical dander; (9) love universalize (10) following lust that lower self. ⁴² *Tazkiyatun nafs* can done by various religious service form, like a good deed and *mujahadah*. so it has dignified character in the world and in eternity will gets a big reward.

Tazkiyatun Nafs as the important matter was done by Prophet Muhammad peace be up on him. All was done by Prophet Peace be up on him, we must follow him. Etymologically, *tazkiyatun nafs* mean cleaning or rise. Terminologically mean to purify the hearth from bad characters and repair it with good character. The mediums of *tazkiyatun nafs* are through obedient to God and many

⁴¹ Sa'id Hawwa, *Pendidikan Spiritual, op.cit*, p.66.

⁴² *Op.cit.*, p.180.

good acts. Whereas the result from it are a good character either to God and human being, and awaking of body's parts that always in Islamic law.

The urgency of *taykiyatun nafs* are;

1. *Tazkiyatun nafs* included an important thing that brought by God's prophets, in holy Qur'an told:

"Our Lord! send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad Sal-Allaahu 'alayhe Wa Sallam), who shall recite unto them Your Verses and instruct them In the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise."(QS. Al-Baqarah [2] : 129).

In this verse also explained in other *surah*, such as; *Al-Baqarah* [2]:151, *Ali Imran* [3]: 164, *Al-Jumu'a* [62]: 2, and *surah An-Nazi'at* [79]: 17-19.

Tazkiyyatun Nafs that brought by Prophets, such as;

1. *Tadziir*: Remembering Allah's verses in every place and in human's self, remembering toward Allah's creatures, and His law and punishment. *Ta'lim*: Study al-Qur'an and prophetic tradition. *Tazkiyyah*: purifying the hearth and repair the behavior.
2. *Tazkiyyatun nafs* as the aim of believer man.

Allah SWT said:

"... In it are men who love to clean and to purify themselves ..." (QS. At-Taubah [9]: 108).

3. *Tazkiyyatun nafs* as the parameter of happiness or destroyed.

In al-Qur'an told:

"... indeed He succeeds who purifies his ownself (i.e. obeys and performs All that Allâh ordered, by following the true faith of Islâmic Monotheism and by doing righteous good deeds). And indeed He fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true faith of Islâmic Monotheism or by

following polytheism, etc. or by doing Every kind of evil wicked deeds).” (QS. Asy-Syam [91]: 9-10).

4. *Tazkiyyatun nafs* to know the era disease and the way to treat it.

One of this era diseases is loose the concentration (*khusyu'*), love the world and afraid the death (*wahn*). Its solution is through Islamic education that included *tadzkiir*, *ta'lim* and *tazkiyyah*.